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The Classical Weekly

Published weekly, on Mondays, except in weeks in which there is a legal or a School holiday, from October 1 to May 31, at
Barnard College, New York City. Subscription price \$2.00 per volume.
Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of
March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on
June 28, 1918

VOL. XIII, No. 19

MONDAY, MARCH 15, 1920

WHOLE No. 360

IMPORTANT PUBLICATIONS

ON THE POSITION IN THE CLAUSE OF NE AND UT IN CERTAIN DOCUMENTS OF COLLOQUIAL LATIN. By WILLIAM T. ROWLAND, Ph.D. 8vo, paper, pp. vii + 44. \$1.00 net.

"The author explains the preverbal position of *ne* and *ut* in colloquial Latin and applies this explanation with good results to certain vexed problems of modal syntax". *THE CLASSICAL WEEKLY*, Jan. 12, 1920.

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RECENT TRANSLATIONS OF THE CLASSICS (ESPECIALLY IN THE LOEB CLASSICAL LIBRARY)

In THE CLASSICAL WEEKLY 12.49-50, 57-58, 65-66, I gave some attention to recent additions to the Loeb Classical Library. In 12.49 the reader will find reference to other places in THE CLASSICAL WEEKLY in which parts of the Library have been considered, and a statement of the attitude of THE CLASSICAL WEEKLY toward detailed reviews of translations of the Greek and the Latin authors.

Attention is called briefly at this time to the additions which have been made to the Loeb Classical Library during the past year, and to one or two other translations. The second volume of Professor Fairclough's translation of Vergil (see THE CLASSICAL WEEKLY 12.58) contains a rendering of Aeneid VII-XII, and of the Minor Poems (Culex, Ciris, Copa, Moretum, Dirae, Lydia, Priapea, and Catalepton).

In this connection readers may welcome a reference to THE CLASSICAL WEEKLY 6.110, for a list of articles dealing with the authorship of the poems in the Appendix Vergiliana.

In 1915 Professor R. S. Conway delivered at The John Rylands Library (Manchester, England) a lecture entitled The Youth of Vergil (published by Longmans, Green and Company. 28 pages, 1 shilling). On pages 2, 11-23 he maintains that Vergil wrote the Culex and that he dedicated it to Octavius; he admits that many lines are weak, mere prose, but asks us to remember that Vergil, aware of its weaknesses, "did all he could to suppress the Culex, and indeed the whole of his youthful work"; he is sure that Vergil and Octavius, the future Emperor, were acquainted before the latter was fifteen years old.

In The Classical Quarterly 14 23-38 (January, 1920), Professor W. R. Hardie discusses the Culex. He doubts its Vergilian authorship. He discusses, sceptically, the papers by Miss S. Elizabeth Jackson, The Authorship of the Culex, The Classical Quarterly 5 (1911), 163-174, J. W. Mackail, Virgil and Virgilianism. The Classical Review 22 (1908), 65-73 (for the Culex see 72-73), and J. S. Phillimore, The Text of the Culex, Classical Philology 5 (1910), 418-439, which agree in ascribing the Culex to Vergil. In Classical Philology 15 23-38 (January, 1920), in a paper entitled Vergil's Apprenticeship I, Professor Tenney Frank devotes pages 23-33 to a vigorous argument that the Culex was written by Vergil, in 48 B. C., that it was addressed

to Octavius, who, through the influence of Julius Caesar, had just been made a pontifex, that in Epode 2 Horace recognizes the poem as Vergil's, and compliments Vergil upon it, and that Georgics 2.458-542 is "Vergil's return of the compliment which Horace had so graciously paid Vergil's early effort". I note that Professor Frank does not discuss at all the weaknesses in the Culex that so deeply trouble Professor Hardie and, to his mind, make against Vergil's authorship. Those weaknesses did not, however, seem so significant to Professor Conway (see above).

It may be noted also that, in 1916, Mr. Joseph J. Mooney published a metrical translation of The Minor Poems of Vergil (Culex, Dirae, Lydia, Moretum, Copa, Priapea, and Catalepton). The book was published by Cornish Brothers, 39 New Street, Birmingham, England (4 s., 6 d., net).

Mr. E. O. Winstedt, of Magdalen College, Oxford, has brought out the third and concluding volume of his translation of Cicero's Letters to Atticus. The letters contained in this Volume belong to Books XII-XVI of the Epistulae ad Atticum. The earliest is one written just after Caesar's final victory over the remains of the Pompeian party at Thapsus, in April, 46 B. C. The letters as a whole cover three of the last four years of Cicero's life. They contain many references to the literary work—extraordinary in quantity and quality both—upon which Cicero was engaged throughout the greater part of this period. The volume therefore ought to be of absorbing interest to every student of Cicero. In this connection I think it worth while to mention an excellent book—The Life and Letters of Marcus Tullius Cicero, Being a New Translation of the Letters Included in Mr. Watson's Collection², by G. E. Jeans (Macmillan, 1887). The book that Mr. Jeans used as the basis of his translation is Watson, Cicero: Select Letters³ (Oxford University Press, 1881). The Introduction, Notes, and Appendices to this volume are all of value. Every teacher of Cicero ought to know the translation of all the Letters of Cicero, arranged in chronological order, by Evelyn S. Shuckburgh, four volumes (London, George Bell and Son, 1899-1900).

Several years ago the Classical Department of a certain University desired, for various reasons, to include in its curriculum for the next year a course in Boethius. The course was duly announced, but it was found necessary to abandon it because a text of Boethius was not obtainable. This experience supplies

an additional reason for welcoming a volume of the Loeb Classical Library, which supplies text and translation of The Theological Tractates of Boethius and The Consolation of Philosophy. The translation of the Tractates is by Professor H. F. Stewart, Fellow of Trinity College, Cambridge, and Professor E. K. Rand, of Harvard University. Professor Stewart is sole author of the translation of The Consolation of Philosophy; he revised here the English translation of "I.T." (1609). In the Prefatory Note on the Text, Professor Rand remarks that the text of the Tractates is based on his own collations of all the important manuscripts of these works. He promises an edition before long, with complete apparatus criticus, for the Vienna Corpus Scriptorum Ecclesiasticorum Latinorum. Some notion of the Latin of Boethius, and the joint translation by Messrs. Stewart and Rand, can be obtained from the following selection (the opening lines of the Tractate De Trinitate).

Investigatam diutissime quaestionem, quantum nostrae mentis igniculum lux diuina dignata est, formatam rationibus litterisque mandatam offerendam uobis communicandamque curauit tam uestri cupidius iudicii quam nostri studiosius inuenti. Qua in re quid mihi sit animi quotiens stilo cogitata commendo, tum ex ipsa materiae difficultate tum ex eo quod raris id est uobis tantum conloquor, intellegi potest. Neque enim famae iactatione et inanibus uulgi clamoribus excitamur; sed si quis est fructus exterior, hic non potest aliam nisi materiae similem sperare sententiam. Quocumque igitur a uobis deieci oculos, partim ignaua segnitie partim callidus liuor occurrit, ut contumeliam uideatur diuinis tractatibus inrogare qui talibus hominum monstris non agnoscenda haec potius quam proculecanda proiecerit. Idcirco stilum breuitate contraheo et ex intimis sumpta philosophiae disciplinis nouorum uerborum significationibus uelo, ut haec mihi tantum uobisque, si quando ad ea conuertitis oculos, conloquantur; ceteros uero ita submouimus, ut qui capere intellectu nequiverint ad ea etiam legenda uideantur indigni.

I have long pondered this problem with such mind as I have and all the light that God has lent me. Now, having set it forth in logical order and cast it into literary form, I venture to submit it to your judgment, for which I care as much as for the results of my own research. You will readily understand what I feel whenever I try to write down what I think if you consider the difficulty of the topic and the fact that I discuss it only with the few—I may say with no one but yourself. It is indeed no desire for fame or empty popular applause that prompts my pen; if there be any external reward, we may not look for more warmth in the verdict than the subject itself arouses. For, apart from yourself, wherever I turn my eyes, they fall on either the apathy of the dullard or the jealousy of the shrewd, and a man who casts his thoughts before the common herd—I will not say to consider but to trample under foot, would seem to bring discredit on the study of divinity. So I purposely use brevity and wrap up the ideas I draw from the deep questionings of philosophy in new and unaccustomed words which speak only to you and to myself, that is, if you deign to look at them. The rest of the world I simply disregard; they cannot understand, and therefore do not deserve to read.

I give next the opening sentences of the *Consolatio*, with Mr. Stewart's translation of them:

Haec dum mecum tacitus ipse reputarem querimoniamque lacrimabilem stili officio signarem, adstittisse mihi supra uerticem uisa est mulier reuerendi admodum uultus, oculis ardentibus et ultra communem hominum ualentiam perspicacibus colore uiuido atque inexhausti uigoris, quamuis ita aevi plena foret ut nullo modo nostrae crederetur aetatis, statura discretionis ambiguae. Nam nunc quidem ad communem sese hominum mensuram cohibebat, nunc uero pulsare caelum summi uerticis cacumine uidebatur; quae cum altius caput extulisset, ipsum etiam caelum penetrabat respicientiumque hominum frustrabatur intuitum. Vestes erant tenuissimis filis subtili artificio, indissolubili materia perfectae quas, uti post eadem prodente cognoui, suis manibus ipsa texuerat. Quarum speciem, ueluti fumosas imagines solet, caligo quaedam neglectae uetustatis obduxerat.

While I ruminated these things with myself, and determined to set forth my woful complaint in writing, methought I saw a woman stand above my head, having a grave countenance, glistening clear eye, and of quicker sight than commonly Nature doth afford; her colour fresh and bespeaking unabated vigour, and yet discovering so many years, that she could not at all be thought to belong to our times; her stature uncertain and doubtful, for sometimes she exceeded not the common height of men, and sometimes she seemed to touch the heavens with her head, and if she lifted it up to the highest, she pierced the very heavens, so that she could not be seen by the beholders; her garments were made of most fine threads with cunning workmanship into an ever-during stuff, which (as I knew afterward by her own report) she had woven with her own hands. A certain duskiness caused by negligence and time had darkened their colour, as it is wont to happen when pictures stand in a smoky room.

To the translation of Plutarch, in the Loeb Classical Library, by Professor Bernadotte Perrin, formerly of Yale University, attention has been called in THE CLASSICAL WEEKLY 7.192, 12.58. In the latter passage reference will be found to reviews of Professor Perrin's work, reviews published in Classical Philology, and in The Classical Review. Volumes VI and VII of the translation have now appeared. The former contains translations of the lives of Dion and Brutus, Timoleon and Aemilius Paulus; the latter will be especially interesting and instructive to teachers in the Schools, because it contains versions of the lives of Demosthenes and Cicero, Alexander and Caesar.

In 1918, the Oxford University Press brought out, as one of the volumes of the Oxford Library of Translations (see THE CLASSICAL WEEKLY 9.49), a book entitled Selected Essays of Plutarch, Vol. II, Translated with Introduction, by A. O. Prickard (pp. xix+336. \$1.50). The first volume of this translation from Plutarch was published under the title Selected Essays, Translated by Professor Tucker (1913). The Preface of Volume II (iii-xix) is pleasantly written; it deals with certain of Plutarch's works, and in a paragraph, brief but very interesting and instructive, with Plutarch's style (xviii). The pieces translated are as

follows: On the Genius of Socrates; Three Pythian Dialogues (On the 'E' at Delphi; Why the Pythia does not now give Oracles in Verse; On the Cessation of the Oracles); On the Instances of Delay in Divine Punishment; From the Dialogue on the Soul; On Superstition; On the Face which appears on the Orb of the Moon.

There are also various notes, in particular one on the Myths in Plutarch (313-317), and a very elaborate Index of Persons and Places mentioned in Plutarch in These Dialogues (321-336).

This book was reviewed by Mr. A. C. Pearson, in *The Classical Review* 33.33-35.

To the translation of Procopius, by Professor H. B. Dewing, reference was made in *THE CLASSICAL WEEKLY* 12.59. The third of the six volumes of the translation appeared in 1919; it covers Books V-VI of Procopius's *History of the Wars*. These books deal with the Gothic War. Between pages 184 and 185 of the translation there is a plan, Walls and Gates of Rome in the Sixth Century A.D.

C. K.

(To be continued)

A CLASSIFICATION OF THE SIMILES OF HOMER

The following classification of the similes of Homer is the outgrowth of a vain attempt to find any similar work in print in graphic outline form. There exists a detailed, and, on the whole, a logical classification by H. Frommann, in a monograph entitled *Uden Relativen Wert der Homerischen Gleichnisse* 6 ff.¹, but his method of approach is entirely different from the one adopted here, and admits of improvement in certain ways. For the rest, while we have many valuable paragraphs and articles on the character and the importance of the similes², no effort seems to have been made to present the entire body of them in a clear-cut, scientifically arranged outline. Yet such an outline classification may have its value, for it represents the wide range of the similes more graphically than is possible in connected discussions concerning them.

A work of this kind naturally assumes a single authorship for the poems and takes for granted their essential unity³. It assumes, too, the use of the term simile in its wider sense, including comparisons involving only one or two words, as well as those with an accompanying descriptive clause and the longer detailed pictures. While the main headings of the following classification

have suggested themselves readily, it has been difficult to find a consistent basis for the final grouping of similes pertinent to more than one subject. In such cases the point of comparison between the simile and the circumstance illustrated has been made the deciding factor. For instance, in the similes drawn from the chase, if the point of comparison lies in the animal's situation or behavior, the passage is classified under the animal in question; if it lies rather in the conduct of the pursuers, it is classified under human activities and experiences. Similes whose point of comparison lies in abstractions such as sound or distance, however, have been classified according to the concrete object, activity, or situation involved, rather than as abstractions, while the real point is indicated incidentally.

Although the object of this classification has been merely to place the whole range of similes before us graphically rather than to establish any deductions, one or two observations seem to call for mention. For one thing, the number of similes so presented is somewhat larger than the figures ordinarily given. Ludwig Friedländer gives for the *Iliad* 182 detailed similes, 17 comparatively short, and 27 of the very briefest compass⁴—or, if we combine the first two numbers, 199 fairly long, and 27 short. If we make proper subtractions for passages containing more than one object of comparison, this classification reveals 218 similes which form a complete clause or sentence, or have at least one modifying clause, and 124 occurring in a mere phrase of one or two words only. So too, for the *Odyssey*, Friedländer gives 45 long similes and 13 short, while our figures are 53 and 76 respectively. In the case of the brief similes there are naturally many repetitions, but by a conservative count they are drawn from at least 52 different sources in the *Iliad* and 40 in the *Odyssey*. Instances of the actual verbal repetition of the longer ones are few—at most 2 in the *Odyssey* and 6 in the *Iliad*⁵.

Incidentally, the range of similes in the *Odyssey* as compared with that of the similes in the *Iliad* is made easily apparent by the outline. As has been pointed out in other discussions of the subject, the proportion from natural phenomena and from plant and animal life in general is relatively low⁶. The proportion is

¹Bodding (1882).

²Professor Arthur L. Keith, in his *Simile and Metaphor in Greek Poetry from Homer to Aeschylus*, 10-33, 44-48 (University of Chicago dissertation, 1914), discusses the content of virtually all the similes under a few well-defined heads. His classification as such, however, leaves room for further effort. There is also a fairly full classification by H. Duntzer, *Homerische Abhandlungen* 494 ff. (Leipzig, 1872), but this work is not exhaustive nor is it arranged in detailed outline form.

³The similes occurring in *Od.* 5.337 and 23.48 have been omitted, as the verses are generally conceded to be spurious.

⁴Zwei Homerische Wörterverzeichnisse 788 (Leipzig, 1860). Friedländer's figures are based on a list of similes (786 ff.) in which he follows a similar one by G. F. C. Gunther in *Athenaeum*, von Gunther und Wachsmuth, 1.98 ff., 173 ff. (Halle, 1817). Arthur E. J. de Velsen, *De Comparationibus Homericis* 5 (Berlin dissertation, 1849), finds 178 "copiosiores comparationes" in the *Iliad*, 29 in the *Odyssey*. Franz Krupp, *Die Homerische Gleichnisse* 3 (Zweibrücken, 1882), makes 203 for the *Iliad*, 37 for the *Odyssey*.

⁵A. Shewan, *Suspected Flaws in Homeric Similes*, *Classical Philology* 6.273, records only eight of these duplications: *Il.* 6.506 ff. = 15.263 ff.; 11.548 ff. = 17.657 ff.; 13.389 ff. = 16.482 ff.; 5.782 ff. = 7.256 ff.; 9.14 ff. = 16.3 ff.; *Od.* 4.45 = 7.84; 4.535 = 11.411; 6.229 = 23.156. The first two groups from the *Odyssey* belong in the class of short similes. We might better include *Il.* 18.56-57 = 18.437-438, and particularly *Od.* 6.232 ff. = 23.159 ff.

⁶See Keith, *Simile and Metaphor in Greek Poetry*, etc., 44-45. Professor Grace Harriet Macurdy, in a paper entitled *Rainbow, Sky and Stars in the Iliad and Odyssey*, *The Classical Quarterly* 8.212 ff., also shows how little the phenomena of sky and cloud figure in the *Odyssey* as compared with the *Iliad*. For a per-

relatively large, however, in the number of bird similes as well as in the number drawn from human life; and considered as a whole, the distribution is almost equally wide.

A further observation brought out by this study is the fact that Homer sometimes uses similes of like nature in rather close succession—within the same or adjacent books. As instances of this characteristic we have the breaking of the waves against the shore in Il. 2.209 and 394; the snow storms pictured in Il. 12.156 and 278; the wind in Od. 5.328 and 368; the tempest in Il. 11.305, 747 and 12.375; and the lightning similes in Il. 11, 12, 13, and 14. The explanation of this characteristic is probably psychological rather than stylistic, as an object of comparison once used effectively would naturally recur to the mind when a similar situation next arose. It is observable that instances of verbal repetition, with one exception, lie much farther apart—we are tempted to believe consciously so.

Duplicate passages of any length occur together in the outline, and the fact is indicated by a * placed before the second. The parenthesis marks around certain similes under Class IV indicate that, while pertinent there, they have been previously recorded with another group on the basis mentioned above.

I. Similes Drawn from Natural Phenomena

A. From the Phenomena of the Heavens

1. From the darkness of the Night—
Il. 1.47, 12.463; Od. 11.606.
2. From the brightness of the Sun—
Il. 6.513*, 10.547, 14.185,
22.135; Od. 4.45, 7.84, 18.296,
19.234, 24.148.
3. From the Moon
 - a. The brightness of the moon—
Il. 19.374; Od. 4.45, 7.84,
24.148.
 - b. The roundness of the moon—
Il. 23.455.
4. From the Stars
 - a. Stars in general
 - (1) A star—Il. 6.295, 401,
19.381; Od. 15.108.
 - (2) Stars gleaming brightly
about the moon—Il. 8.
555 ff.
 - b. A falling star, or meteor—Il.
4.75 ff.
 - c. Specific stars.
 - (1) The Dog-star—Il. 5.5 ff.,
11.62 ff., 22.26 ff.
 - (2) Hesperus—Il. 22.317 ff.

fectly natural explanation of the difference and for corrections of Professor Macurdy's article see Professor John A. Scott's paper in The Classical Journal 12.145-146, and a paper entitled Phenomena of the Heavens in the Odyssey, by C. A. Maury, THE CLASSICAL WEEKLY 11.105-106.

*Compare Il. 19.398.

B. From Atmospheric Phenomena

1. From the Wind

- a. The wind in general
 - (1) The swiftness of the
wind—Il. 10.437;
Od. 6.20.
 - (2) The noise of the wind
in the trees—Il.
14.398 ff.
 - b. A fair wind, welcome to
weary seamen—Il. 8.5 ff. 7.5
 - c. A strong gust of wind, or
whirlwind—Il. 11.297 f.,
12.40, 13.39, 23.366.
 - d. The wind in its activities
 - (1) North wind and West
wind stirring up the
sea—Il. 9.4 ff.
 - (2) Raising a cloud of
dust—Il. 13.334 ff.
 - (3) Making the boughs of
a woodland clash—
Il. 16.765 ff.
 - (4) Drying up a wet or-
chard—Il. 21.346 ff.
 - (5) Driving thistle-down
along the plain—
Od. 5.328 ff.
 - (6) Tossing a heap of dry
chaff—Od. 5.368 ff.
 - (7) Carrying off the
daughters of Pan-
dareus—Od. 20.66.
2. From Mist—Il. 1.359, 3.10 ff.
 3. From Clouds
 - a. From a cloud in general—Il.
23.366.
 - b. From clouds resting on
the mountain tops—Il. 5.
522 ff.
 - c. From storm clouds
 - (1) driven before the wind
—Il. 4.275 ff.
 - (2) Darkening the air—
Il. 5.864 ff.
 - (3) Rising before a storm
—Il. 16.364 ff.
 - (4) Dispelled after a
storm—Il. 16.298 ff.
 4. From Storm Phenomena
 - a. From lightning
 - (1) From the frequency
of the flashes—Il. 10.5 ff.
 - (2) From the brightness
of the flash—Il. 10.
154, 11.66, 13.242
ff., 14.386.
 - b. From thunder—Il. 2.781 ff.

c. From a tempest—Il. 11.747,
12.375, 20.51.

d. From snow

(1) The thick fall of snow-
flakes—Il. 3.222,
12.156 ff., 278 ff.,
19.357 ff.

(2) The whiteness of snow
—Il. 10.437.

(3) The rapidity of fall—
Il. 15.170 ff.

(4) The coldness of snow
—Il. 22.152.

e. From hail—Il. 15.170 ff.,
22.151.

f. From the rainbow—Il. 11.27,
17.547 ff.

5. From a Shadow—Od. 11.207.

C. From Fire Phenomena

1. From the flash or gleam of fire—Il.
1.104, 13.673, 19.17, 366, 22.135;
Od. 4.662, 19.39.

2. From the raging fury of fire—Il.
11.596, 13.39, 53, 330, 688, 17.88,
366, 18.1, 154, 20.371, 423.

3. From fire in a mountain forest—Il.
2.455 ff., 11.155 ff.^a, 14.396 ff.,
15.605 ff., 20.490 ff.

4. From fire in a mountain sheepfold—
Il. 19.375 ff.

5. From a city on fire—Il. 17.737 ff.,
21.522 ff.

6. From beacon fires of a besieged city
—Il. 18.207 ff.

7. From smoke—Il. 18.110, 22.149 f.,
23.100.

D. From Water Phenomena

1. From Streams

a. From swollen torrents

(1) Meeting in a ravine—
Il. 4.452 ff.

(2) In flood—Il. 5.87 ff.,
11.492 ff., 16.384 ff.

b. From a stream pouring over a
cliff—Il. 9.14 ff., *16.3 ff.

From Sea Phenomena

a. From the surface of the sea

(1) Shivering under the
West wind—Il. 7.63 ff.

(2) Foreboding the coming
winds with silent
swell—Il. 14.16 ff.

(3) With long billows
raised by the wind
—Il. 2.144 ff.

(4) With waves rushing
on in ranks in a
storm—Il. 13.795 ff.

b. From the breaking of the
waves against the shore

(1) From the sound of
the breaking waves—
Il. 2.209 f., 394 ff.,
14.394 ff.

(2) From the succession
of the waves—Il.
4.422 ff.

c. From the foam scattered on
the shore in a storm—Il.
11.305 ff.

d. From echoing roar of billows
meeting mouth of swollen
stream—Il. 17.263 ff.

e. From billows sweeping over
a ship—Il. 15.381 ff.

3. From Ice—Il. 22.152.

4. From Dew—Il. 23.598 f.

5. From Melting Snow—Od. 19.205 ff.

E. From Terrestrial Phenomena

1. From wooded ridge stretching
across a plain—Il. 17.747 ff.

2. From mountain peaks—Il. 13.754;
Od. 9.190 f., 10.113, 13.290.

3. From a steep cliff by the sea—
Il. 15.618 ff.

4. From rocks

a. A stone in general—Il. 11.147;
Od. 17.463, 19.494,
22.103.

b. A rock rolling down a moun-
tain side—Il. 13.137 ff.

5. From number of grains of sand—Il.
2.800, 9.385.

6. From dust—Il. 9.385.

II. Similes Drawn from the Vegetable World

A. From the Growth of a Young Plant—Il.
18.56 f., *437 f.; Od. 14.175.

B. From Leaves

1. From the number of leaves—Il.
2.468, 800; Od. 9.51.

2. From the transitory life of leaves—
Il. 6.146 ff., 21.464.

3. From the restlessness of aspen
leaves—Od. 7.106.

C. From a Grain Field swayed by the Wind—
Il. 2.147 ff.

D. From Flowers

1. The number of flowers in spring—
Il. 2.468; Od. 9.51

2. The poppy—Il. 8.306 ff., 14.499^b.

3. The hyacinth—Od. 6.231, 23.158.

^aThis is a forest fire, though the word *mountain* does not occur in the passage.

^bΚόδων is the head of the poppy, according to the Scholiast.

E. From Trees

1. From the firmness of trees
 - a. Of any tree—Il. 13.437.
 - b. Of oak trees—Il. 12.132 ff.
2. From trees felled by a wood-cutter
 - a. The black poplar—Il. 4.482 ff.
 - b. The fir—Il. 5.560.
 - c. The white poplar—Il. 13.389 ff., *16.482 ff.
 - d. The Oak—Il. 13.389 ff., *16.482 ff.
 - e. The pine—Il. 13.389 ff., *16.482 ff.
 - f. The ash—Il. 13.178 ff.
3. From an oak tree prostrated by lightning—Il. 14.414 ff.
4. From an olive tree prostrated by storm—Il. 17.53 ff.
5. From the beauty of a young palm tree—Od. 6.162 ff.

F. From an Onion—its shining skin—Od. 19.233.

(To be concluded)

UNIVERSITY OF COLORADO,
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ELIZA G. WILKINS.

REVIEW

Cicero: Selected Orations and Letters, With Introduction, Notes, Vocabulary, and English-Latin Exercises. By Arthur W. Roberts and John C. Rolfe. New York: Charles Scribner's Sons (1917). Pp. lxxiv + 439 + 104.

This edition of Cicero forms one of the volumes of the Roberts and Rolfe Latin Series. It follows the same general plan as the Caesar of the same authors, which was published in 1910.

The work has interesting and valuable features. An Introduction (i-liv), recording the chief facts of Cicero's life and work and giving necessary information regarding the constitution of the Roman government, is followed by a Grammatical Introduction (xlv-lxxiv). The orations given are printed in chronological order. After the usual six and the Pro Milone are placed the Pro Marcello, and eleven Letters, edited for sight reading. The Notes are so prepared that the student may equally well begin his study of Cicero with the Manilian Law or with the first oration against Catiline. There are thirty-one pages (409-439) of annotated Exercises for Translation into Latin. On the mechanical side the book is attractive. The print is clear, and the page, though full, is not crowded in appearance. There are about fifty pictures and six maps and plans. The binding is strong and durable.

The material given in the Introduction is in the main well selected and well arranged. For an adequate understanding of Cicero's life and speeches, a background of knowledge of Roman history is needed such as few students in our Secondary Schools now acquire.

The attempt to furnish in an Introduction to an edition all the matter which a student needs to know, but does not, often renders the Introduction too bulky. Long Introductions are seldom read by the student except under the lash of his teacher's compulsion. The Introduction in this book avoids the error of excess, and to supplement the material given the authors recommend certain books for reading. It would have been well, perhaps, if some small general history of Rome had been named. Let us hope that the day may come again when it will be clear to 'educators' that the history of Rome has a more vital connection with the life and the civilization of the present day than has the history of the reign of Charlemagne or that of Frederick Barbarossa. Then we may see an adequate time allotment for Ancient History, instead of the seven lessons now considered sufficient as a preface to the story of the Dark Ages.

The Grammatical Introduction is not altogether satisfactory. Though it is expressly stated (xlv) that it "is not intended to be a complete treatment of Cicero's syntax, still less of Latin Grammar", there appear to be no references here or in the Notes to any treatise on Latin grammar. The authors say,

It is assumed that the student has become familiar with the more common constructions during his previous years of study.

In their Caesar the authors give some references to standard Grammars, and it seems a pity that no such references are given in this book.

In matters of detail both Introductions, as well as other parts of the book, seem somewhat open to criticism. Statements are not always accurately or clearly expressed. The English is sometimes awkward or faulty, or so it seems to the reviewer. A few examples may be cited.

Introduction, § 1 (page i). It is not clear to what "they" and "themselves" of lines 9-11 refer. The principle of continuity requires pronouns referring to "Greece", of line 4. Did the writer mean to refer to "states" of line 5, or did he write with the word "Greeks" in mind? Similarly, in the Introduction to the Manilian Law, page 2, line 11, "then" must refer to "king's general", two lines above.

§ 13 (page ix). The quaestorship is called a curule magistracy.

§ 32 (page xxi). The first sentence is ambiguous.

§ 49 (xxxvii). Here we read:

Their sufferings under the dictatorship of Sulla, and the difficulty of limiting the duration of these extraordinary powers, led the senate to confer dictatorial powers on the consuls of the year by special formula.

This is a general statement. The absence of any restricting expression, 'when occasion required', 'in times of danger', or the like, renders not unnatural the inference that such powers were conferred regularly every year.

Grammatical Introduction, § 72. 'Singular, Feminine' should be added after "Ablative".

§ 91. Does "had taken the first steps towards war" properly represent *ingressum esse in bellum*?

§ 102. The expression here explained as a deliberative subjunctive is differently explained on page 293, in the note on the passage (p. 70, l. 17). The note refers (incorrectly) to § 128. That section deals with an indicative construction.

§ 144. Instead of "future infinitive with *fuisse*" should stand 'future participle with *fuisse*'.

§ 148. Here the statement is made that "the perfect passive participle with *habere* and *tenere* is often nearly equivalent to a pluperfect". This statement is incomplete. Observe the first example, where the combination is nearly equivalent to a perfect, not a pluperfect.

§ 176. It is stated that, in the time of Cicero, March, May, July, and October had 31 days and the remaining months 29. Then follows a quotation from Catiline I in which *pridie Kalendas Ianuarias* occurs; this is translated "on the thirty-first of December". Boys are sometimes keen and captious critics. One such might ask how, if December had only 29 days, and Cicero knew it, he could have used an expression meaning December thirty-first. The boy would be entitled to a solution of his puzzle.

The Notes contain an abundance of collateral information to help the student understand what he reads, after he has translated it. Possibly a little more help in making out his translation might have been judicious, but opinions will vary on that point, and the authors are experienced teachers.

One notices an occasional infelicity in the Notes. Only two or three instances will be given. In the note on p. 46, l. 1, *abulere* is called "fut. indic. act."; on p. 48, l. 2, the translation "striving to do" for *molientem* does not go very well with either meaning of *perniciēs* given in the Vocabulary. The note on p. 126, l. 5 (page 347) contains erudition wholly useless to the High School student.

Interesting is the introduction in the Vocabulary of many words "which are derivatives, related or cognate words, of the Latin word defined". In a few cases words rather elementary and obvious are given. A student who has reached the study of Cicero hardly needs to be told, for example, that *altitude* is from *altus*, *include* from *includo*, *describe* from *describo*, and the like. On the other hand, the connection in derivation between *path* and *pons* might be difficult even for some teachers to demonstrate satisfactorily to a class. But these are minor matters and the feature is a helpful one.

Some traces of Teutonic punctuation appear, indicative, perhaps, of imperfect expurgation of the text used as a basis: see p. 49, l. 17; p. 125, l. 26; p. 170, l. 1. There seem to be few verbal misprints. Mistakes in quantity are rather numerous. An examination of a few pages taken at random reveals the follow-

ing, disputed words not included: p. 63, l. 22, *quālis* for *quālis*; p. 82, l. 25, *telōrum* for *telōrum*; p. 125, l. 18, *ergo* for *ergō*; p. 149, l. 8, *conātus* for *cōnātus*, and, in l. 31, *semiūstilātum* for *sēmiūstilātum*; p. 165, l. 21, *motū* for *mōtū*. There are no less than six mistakes on page lxxxiii of the Grammatical Introduction. The printing *nescio quid* (*quod*, *quo*, etc.) in the text appears to be intentional. The Vocabulary, however, gives *nēsciō*.

It is regrettable that faults which could easily have been corrected in manuscript or in proof should mar what is in many respects a very excellent book.

WADLEIGH HIGH SCHOOL,
New York City

ARCHIBALD L. HODGES.

VIRGILIAN SHELF OF READING¹

Every teacher of the Aeneid should have his five-foot shelf of books for the exclusive use of the class. . . . Homer, of course, should be there to begin with. Virgil's parallels and adaptations from the Iliad and the Odyssey gain rather than lose in interest by comparison with the great original. Not all the honor goes to the first teller of the tale, either; for Virgil is approachably human and sympathetic. His story of the sack of Troy gives one face of the coin, Homer's the other. It takes a reading of the two together to show that the Latin version, if it has less of epic grandeur, has more of human pathos; it stands out among all the stories in history of the fall of cities. Aeneas in his wanderings follows hard upon the track of Ulysses, to be sure; yet he does not repeat Ulysses's adventures. He hears news of him, or is himself the bearer of news; and sometimes his experience is the sequel of the earlier incident.

Next to the Iliad and the Odyssey. . . the Divine Comedy might well stand, in some readable translation and indexed edition. If the early books of the Aeneid are an introduction to Homer, the sixth book opens the door upon Dante. What though the parallels are somewhat remote? It does not take much of a parallel to make an excuse for literary browsing, such as we are discussing. Dante himself took Virgil for a guide, and came upon many of the figures of classical mythology which Aeneas met with in the course of his visit to the land of shades. Moreover, the contrast between the classic and the medieval method of description is instructive.

Of modern English poets, Tennyson must have a place on the shelf, if only for his Ulysses. Besides being one of the most subtle pieces of imaginative characterization in Tennyson's gallery, this dramatic monologue gives a sympathetic picture of heroic boredom at commonplace, fireside safety, and heroic longing for adventure among the forces of nature, in the company of invisible divinities, which lurk somewhere in the consciousness of all boys and girls. There are also the sketches of Paris and Helen, in the lament of Oenone, and the portraits in the Dream of Fair Women, not to speak of numerous short and scattered passages.

William Morris would offer good reasons for including his Jason and Sigurd the Volsung in the collection. So would many others, whom we cannot accuse of

¹Readers of THE CLASSICAL WEEKLY are indebted, for this reprint, to Mr. Jared W. Scudder, of the Albany Academy, Albany, New York. It was sent to him by a Western correspondent, without designation, unfortunately, of the paper from which it was clipped. C. K.

having drawn upon Virgil, either for material or for style, but who work with classic regard for symmetry, restraint, and euphony, and with unforced enthusiasm for classical subjects. For example, I never read the Ode on a Grecian Urn that I do not recall Virgil's picture of the exiled Andromache and her little procession, going forth from the town to make sacrifice in honor of Hector.

No five-foot shelf is complete without a few books of reference. . . . In our collection. . . . the volume on mythology will have added interest if it contains the principal myths of other nations as well as of Greece and Rome; and the dictionary of antiquities should be supplemented with photographs. An atlas, of course, and the maligned guidebook belong on the shelf, to give an air of realism to the story of Aeneas by locating him precisely at every stage of his adventures. If we want to make Hector and Troy, Agamemnon and Mycenae, seem real, we must have Dr. Schliemann's story of his excavations, which reads a little like romance and a good deal like a detective story, and yet gives visible proofs of the Homeric civilization—that cities, heroes, even catastrophes, are historic facts.

We may add to Schliemann's two books a few volumes of travel essays by classical scholars, such as Professor Murray and Professor Mahaffy, who have made their explorations into the folk customs and religious rites of Greek villages and Aegean isles, and discovered their kinship with remote and forgotten observances which perhaps Aeneas knew and took part in when he passed that way.

But the chief delight in reading the Aeneid is, after all, in the poem itself. With such helps as these books, translating becomes a task in literature, leading to contemplation of the poet's literary qualities. To trace his plan, to note instances of his modern feeling or treatment, to select the great dramatic incidents, to analyze the similes in all their delicate and elaborate craftsmanship, to put side by side the various descriptions of night and storm and fighting and games: these are linguistic and aesthetic pleasures in which class and teacher alike may contribute as well as partake.

BARLEY ONCE MORE

With the note, Barley Again, THE CLASSICAL WEEKLY 13.104 fresh in mind, I happened to read a passage of the Bible which is pertinent to the discussion in that note and its predecessors, THE CLASSICAL WEEKLY 12.121-123, 175. I refer to Kings III. 4.28 (Vulgate): *Hordeum quoque et paleas equorum et iumentorum deferabant in locum ubi erat rex, iuxta constitutum sibi*. Barley is mentioned in a goodly number of other passages in the Bible, but more than any other the passage cited above refers directly to the subject in question.

The author of the article on Barley in Vigorous, Dictionnaire de la Bible, remarks, in connection with this passage, that barley is the ordinary food of horses in Palestine and Egypt, and generally in the East, where oats are not cultivated.

ST. MICHAEL'S COLLEGE,
Winooski, Vt.

J. M. HERROULT.

THE CLASSICAL CLUB OF PHILADELPHIA

The 148th meeting of The Classical Club of Philadelphia was held on February 6. The storm and illness

held the attendance down to 14. The paper of the evening was read by the Rev. Gomer B. Matthews, on Cebes's Tabula. Mr. Matthews held that the author of the Tabula can not be identified with certainty. He gave a careful analysis of the allegory, and showed the remarkable resemblance of its doctrine to that of the New Testament. His conclusion was that, arguing from doctrine, metaphor, and diction, we may believe that the work was probably the production of an otherwise unknown author of the first century A.D., and was written in support of the new cult, Christianity.

B. W. MITCHELL, Secretary.

EASTERN MASSACHUSETTS SECTION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND, AND THE CLASSICAL CLUB OF GREATER BOSTON

A joint meeting of The Eastern Massachusetts Section of The Classical Association of New England and The Classical Club of Greater Boston was held at Harvard University on Saturday, February 14. A program of unusual excellence was presented: A Word of Welcome, Frederic A. Tupper, Brighton High School; Enriching Secondary School Latin, Walter H. Freeman, Worcester Academy; The Spirit of Comedy in Plato, William C. Greene, Groton School; Aeschylus, Poet and Moralist, Rev. Thomas A. Becker, S. J., Boston College; What is the Good of Latin? Charles H. Forbes, Phillips Andover Academy; Lantern Talk: The Valley of Aosta, Alfred M. Dame, Malden High School; The Humanities in an Age of Conflict, Rev. Samuel V. Cole, President of Wheaton College.

ALBERT W. PERKINS, Censor.

CORRESPONDENCE

In his summary of my essay on Agriculture in Early Latium, in THE CLASSICAL WEEKLY 13.113-115, the Editor invites a fuller bibliography on the topic. Since my economic history of Rome will be issued within a few weeks (The Johns Hopkins Press), I beg permission to refer the reader to that. I can only say now that it was my intention in the article—which was of course written for students of modern economics—to assume responsibility for the explanation offered regarding the purpose of the draining conduits.

TENNEY FRANK.

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES FOURTEENTH ANNUAL MEETING

The Fourteenth Annual Meeting of The Classical Association of the Atlantic States will be held at The Johns Hopkins University, Baltimore, Maryland, on Friday, April 30 and Saturday, May 1. According to present plans, the Dinner on Friday evening will be held at Goucher College, and rooms for ladies will be available, it is hoped, at Goucher College for Friday night. Further details will be announced as soon as possible.

C. K.

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Single copies, 10 cents. Extra numbers, 10 cents each, \$1.00 per dozen. Back Volumes, 1-12, \$1.50 each.

Printed by W. F. Humphrey, 300 Pulteney St., Geneva, N. Y.

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Organized in November, 1906

Membership March 29, 1919, 582

Dues - - - - - \$2.00 per annum
(The year runs from May 1 to April 30)

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